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MARCH, 1936

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THE

BURMA NEWS

H. W. SMITH, *Editor.*

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Message from Drs. Truett and Rushbrooke

Our hearts are full of joy and ratitude as we recall our sojourn nong you. It was all too short; ıt the warmth of your welcome will ıide as an ineffaceable and radiant emory. We shall thank God upon very remembrance of you.

Before we came to Burma, we knew ready by the hearing of the ear, mething of the splendid history of e mission which began in the labour ıd suffering of the heroic Adoniram ıdson and his no less heroic wife; ıt the half had not been told us. fter we had faced great gatherings Christians of various races in your ost delightful country, we under- ood as never before the grace of God hich has called into being the rgest indigenous fellowship of Bap- sts to be found in any mission field earth. Your churches, your stitutions, your achievements in lf-support, your remarkable contri- ıtion to the social welfare of your eople, and your evangelising zeal, and out as a shining vindication of e faith of the pioneers who, because ey expected great things from God, tempted great things for Him.

You are a part of the ecumenical mily of Baptists, and this is now the rgest Free Church communion in istence, with its millions of members every continent and in more coun- ies than are included in the League Nations. It is in the name of the aptist World Alliance, which links in one fraternal whole the millions of our people, that we came to offer Christian greetings and to strengthen the bonds of our world-wide spiritual unity. Your response has demonstrated your sense of the value of the distinctive witness which Baptists maintain to the simplicities of the Gospel of the New Testament. Their message has for our day and generation peculiar and vital worth. Believers' baptism, by its emphasis upon personal faith, has a spiritual and ethical significance which no alternative rite possesses; and its very form symbolises and brings home the central truths and experiences of the Gospel with unique power (Rom. VI, 4). Baptists take the universal priesthood of believers so seriously that they have no room for a sacerdotal order, and cannot permit any caste or official group to have dominion over their faith. They are pioneers and advocates of religious and spiritual freedom, and would cease to be themselves and would fail their Lord if they abandoned their historic position. They stress three great words, *Truth, Freedom, Unity;* and they rank them in this order: Truth and freedom are the foundation and preconditions of any genuinely Christian unity, and to sacrifice either of these would be a lowering of the Christian standard (Gal. V 1). Because this is so, we would exhort you to guard earnestly and constantly

your loyalty to the Church to which you belong. You are trustees of an exceedingly precious heritage and members of a communion whose witness God has acknowledged in all the continents of earth, and we are convinced that you will abide faithful to your stewardship, standing firmly in the freedom with which Christ has made you free, and linked by silken cords of love with all those who, the world over, rejoice in the same freedom. We do not slight the work of God through other Christian bodies, with some of whose leaders we had happy intercourse while among you, and we very sincerely pray that grace may be with all who love the Lord Jesus Christ in sincerity; but we see in the strong Baptist fellowship in Burma the most effective instrument in the hands of God for the Christianising of your country. Yours is the responsibility, the duty and the glorious opportunity, by worthy Christian living and by the careful cultivation of the sense of unity among all the leaders, officers, and members of the churches, of preserving and strengthening that distinctive testimony which our Lord has owned and blessed so mightily during the past. And we are confident that, in the power of the Holy Spirit, you will fully and faithfully discharge your responsibility, so that the Baptist Convention of Burma, in all its parts, shall become a yet more efficient medium and instrument of the saving grace of the Lord Jesus Christ.

We trust that you will bear in mind the Sixth Baptist World Congress to be held at Atlanta in the year 1939, and that you will be so represented there, that the story of the Burma Baptists may be brought home to the delegates from every country. Presented as you can present it, the record of the work of God through our people in Burma will be a unique contribution to the intensification of missionary conviction and enthusiasm throughout the whole world.

Once more we thank you with all our hearts for your generous Christian welcome, and we pray that your love may abound more and more, that you may be firmly established in faith, and that, even beyond all we can ask or think, the blessing of our God — Father, Son and Holy Spirit — may be manifest among you!

We have the joy and honour to be, Dear Brothers and Sisters,

Yours in the love and service of the one Lord.

George W. Truett,
President, Baptist World Alliance.
J. H. Rushbrooke,
General Secretary.

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Visit to the Centenary Fields

It has been two and a half months since the Woman's Board delegation left Rangoon for the British India Centenaries and some of you may be wondering how we have survived the trip. The three centenary fields were far kinder to us in the way of night trips than Burma was for there were few long journeys and only five nights were spent on trains in ten weeks, while our record in Burma was nine nights of travelling in eighteen days!

Two-thirds of the delegation nearly missed the boat for Madras but they finally arrived just as the other third was frantically imploring the officers to hold the boat and wondering what would happen if they didn't.

We visited over thirty stations and villages on the three fields, South India, Assam and Bengal-Orissa; each of us made about twenty-five speeches and received between forty-five and fifty garlands. They believe in saying it with flowers in India and we were garlanded everywhere we went. Sometimes we wore as many as five or six at a time, all different kinds. Roses, chryanthemums and marigolds

em to be the favorite flowers for rlands but other kinds are used and ices, seeds, wood-pith buds and ayed cloth decorated with tinsel as ell.

The Centenary celebration in South ndia was held in Ongole, January to 3 and opened at 5-30 a.m. on ew Year's Day with a procession om the Jewett Memorial Church to e top of historic Prayer-meeting ill where Mr. Wheeler Boggess led devotional service and called for a consecration of lives for the service Christ in the coming century.

The first session was given over tirely to the business of welcoming e delegates from America, England, urma, Bengal and other parts of In-a and in listening to the greetings ey brought. Succeeding sessions ere devoted to historical addresses the work of the pioneer mission-ies and the early Telegu leaders; reports of progress that has been ade along evangelistic, educational d medical lines; and to addresses ade by Dr. Truett, Dr. Rushbrooke d the delegates from America. In e of his addresses Dr. Truett stress-the influence that should go out om this centenary and the way in hich India could be changed if ristians would give themselves holly to God to be used for Him. Corinthians 1:8 formed the basis his message. "They first gave emselves to the Lord." His second essage gave as a motto for the cond century "Have faith in God." is was the only one of the three ntenary celebrations that Dr. Truett as able to attend and Dr. Rush-ooke was present at only two, uth India and Assam.

The address made by Mrs. Howard ayne Smith was given much publi-y. It was printed in full in the Madras Mail" and in "The Hindu" d is the first number in the Feb-ary issue of the Baptist Review. e spoke of the Centenary celebra-ns as the opening of gates into a new era and emphasized the need of holding fast to the values of the past as plans are made for the future.

The closing session was the longest of all and in many ways the most remarkable. We were in our seats at 8 p.m. to see the pageant which was prepared and directed by Dr. and Mrs. C. R. Manley and it was nearly one o'clock the next morning before we left. The pageant consisted of nine scenes which traced the progress of the work from the very beginning in 1836 down to the present day. The last scene showed a group of outcastes asking what the Telegu Mission has done besides giving baptism and the answer was most impressive as school children teachers, college graduates, nurses, doctors and evangelists filled the platform while one of the readers gave the statistics for the field. The pageant was presented in pantomime and readers behind the scenes took the various parts and read the speeches over the microphone so that the audience could hear as well as see all that was being done.

All of the meetings were held in a large open pandal gaily decorated with paper chains of all colors. The attendance varied from 5000 to 7000. The newspaper accounts gave 10,000 but as no official records were kept it was hard to tell just how many were present. The record crowd was the night of the pageant and there may have been 10,000 present that night. It was the most remarkably patient and quiet crowd that I have ever seen. There were long intervals between scenes when the Nellore brass band or a gramophone provided entertainment, but the crowd scarcely moved from their seats on the ground.

The Assam Celebration was held in Jorhat, January 29 to February 3. There, too, a large pandal had been built for the occasion but one with walls to keep out some of the dampness and cold of the early morning and late evening. We had been

warned that Assam would be cold in January but the hot weather in South India had made us forget the warnings which meant borrowing warm clothes and sending back for our stored luggage. We took turns having colds, just one after the other, and we were all glad when we got back to warmer weather. The weather was not the only contrast that we found in Assam. In Ongole all the meetings were conducted in one language — Telegu — but how very different in Assam! The various races sat in groups with an interpreter for each group. Most of the speeches were made in either English or Assamese and then the interpreters would simultaneously pass the message on to their own groups, Garos: Ao. Angami, and Sema Nagas, etc. Often there were four or five men talking at the same time and the marvel to us was that anyone heard anything, but they did.

The program followed lines similar to that of the South India Celebration; addresses of welcome, responses relating the work of the early missionaries and national leaders, reports of the progress made and plans for the future. "Crowning Christ in Assam" was the theme and "All Hail the Power of Jesus' Name" was the theme song. One of the most interesting items on the first day's program was the introduction of the various tribes. As the name of each racial group was called, they responded with a song. Their music was fine and their gay colored blankets and costumes added to the festivity of the scene. The pandal was gaily decorated with many paper festoons caught up in places with large rain hats (larger than Shan hats) and lighted with electricity.

Half a day was allotted for the women's program and how the women did shine. There were ten speakers that morning and they all were well-prepared and said what they had to say in a very direct business-like way. That session was one of the few that closed on time!

The splendid pageant entitled, "Christ the Water of Life," prepared by Miss Marie Holmes was given outdoors in most wonderful natural setting. One bank of a small stream formed a fine stage, with a row of transplanted palm and plantain trees for a background; a lovely temporary fountain in the center of a large cross outlined in flowers kept the thought of the Water of Life before us constantly; one opposite bank was sloping enough to furnish excellent seats for the vast audience which must have numbered nearly 10,000. The pageant was historical in character and we watched Nathan Brown and William Cutter and their families come up the little river in their sampams and establish their work in Sadiya; saw them move to Jaipur and followed the progress of the gospel in Assam as station after station was opened. Interesting bazaar scenes, wedding and funeral processions, oxcarts and an elephant added to the story. Lives and whole races were changed by the Gospel message the first Garo convert was shown going back to share the Good News with his own people and the first missionary to the Nagas was a Naga who had been converted on the plains.

At the beginning of each scene a summary was given in English and in Assamese by the two heralds who occupied high booths draped in red at either side of the stage. A choir beautifully trained by Miss Lucille Tuttle sang frequently during the scenes.

Just before the epilogue came a very interesting scene when the various tribes formed a procession and marched about with transparencies showing the harvest that had been produced by the Water of Life in the past century. Perhaps the most impressive scene of all was the last one; 250 people holding candles aloft marched from behind the

rees and filled in the large cross. As his glowing cross challenged the attention of the vast audience, the invitation was given to all to partake of the Water of Life.

The attendance at the Bengal-Orissa Celebration was small and naturally this was to be expected for compared with the other two fields here is a very small number of Christians on this field — Bengal-Orissa 2727, Assam 57,534, South India 111,307. At no session of the Central Celebration, which was held in the Balasore Church, February 13 to 16, were there more than 400 present. There may have been 500 at the pageant given by the Indian Christians in the Boys' High School compound during the celebration. Like the other two pageants it was historical and showed interesting scenes from the pages of Mission history.

Unlike the other mission fields Bengal-Orissa ministers to a large number of industrial and professional workers, who could not get away to attend a large central celebration, so local celebrations were arranged for each station in addition to the central program at Balasore. We were able to attend most of the local celebrations and to see the work in most of the stations.

Two special features of the Balasore meetings were also found at all the local celebrations: Mr. Hudson's address on "Some Outstanding Events in Mission History" and Mr. Berg's lantern lecture on the work of the century. From every available source Mr. Berg gathered pictures of the early missionaries and leaders and had them made into slides, so the people not only learned the names and deeds of the pioneers but became familiar with their faces as well. One very interesting item on the program was the "Recognition service for former and Retired Missionaries." Rev. and Mrs. Ager, who had given forty-five years of service to the Mission and Dr. Mary Bacheler who has completed more than sixty years were present for this service. Later Dr. Bacheler gave reminiscences of her long years on the field.

In our travels we learned that problems are the common lot of every mission field. Finances, staff-shortage, education, devolution, etc., are problems that all the fields are facing. South India solved one of its problems in a very interesting way. Not being able to set aside a worker for full-time work as Director of Education, they appointed Miss Frances Tencate for the task in addition to her other duties. Miss Tencate spent more than a month visiting mission schools and presented a very interesting and helpful report to the Conference in Ongole.

The centenaries are over but their influence will be felt for many years to come. May the messages heard and the inspiration received mean greater appreciation of the heritage of the past and a greater determination to make Christ known throughout all India in the second century.

Grace A. Maine.

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Toungoo—Burman

The great big thing of the month was the seventy-fifth anniversary of the establishment of the Burmese work in Toungoo by the arrival of Dr. Bixby in 1861. On that year he purchased the land on which our school is located and built a chapel and school and began training workers for the work of preaching the gospel. The school was largely theological and normal, but it was the beginning of what is now the Bixby Memorial School. The Shan-Burmese church was also organized the same year so that this proved to be the seventy-fifth anniversary of the religious and educational work.

Letters were read from Dr. Robbins, Mr. Dye, and Mr. Kraft, who gave us the addition to the main building, Mrs. Roach, who looked

after the work while we were on furlough the first time, Miss Mosier who relieved us in 1930, and from Mrs. Johnson of Taunggyi, daughter of Dr. Bixby. We hoped to have Mr. Parish with us, but at the last he found that he could not come. We had also hoped to hear from Mr. Sharp and Mr. Cochrane, both of whom gave years of service to the field, but there must have been some failure to connect as their letters did not come.

We had a historical sketch of the mission read by Saya U Thin Shain, who has been here in the school and mission for thirty-eight years. Since his arrival there have been many changes. Then, a school of about sixty pupils, it is now a school of 369. This was on Tuesday night, the 11th.

On the 12th we were most fortuate in having Dr. J. H. Rushbrooke speak to us on the Baptist World Outlook. There were many friends of the other missions at this service and both they and our own people had a better idea of how important a place the Baptist hold in the religious world to-day.

On Thursday night, Dr. J. F. Cady gave us a fine address on the problem of education as we are facing it today in Burma and made some very helpful suggestions. Fortunately Dr. G. D. Josif was on his way to Mandalay and he was able to occupy the chair on this occasion as was most fitting in view of the work we are expecting him to do in the mission.

On Friday, the Old Students had full swing. They had a tea in the afternoon to which about 150 people sat down. Speeches were called for from several and we were pleased at the interest that many of the old boys and girls took in the affair. A plan was suggested to the Association by one of the old boys whereby they might be of some real help to the school. He suggested raising a fund for the building of a drill shed. U Ohn Pe, member of the District Council, spoke of the fine work the school had done in training up the young people committed to its care and said that all the old pupils had a strong love for the school. The surprise came when the President of the Association presented medals to Saya U Thin Shain, Saya U Po Nyun, Sayama Daw Chit Lone, Mrs. Rogers and me. It was a kindly gesture to those who had been in the school for over twenty-eight years.

On Saturday the members of the churches and Christian groups from the jungle came in representing seven different centres and we had a feast of good things in the evening as we listened to the story of the growth of the work from the beginning in these different centres and of the organization and growth of the Woman's Society and the Christian Endeavour. We felt that " forward " had been the word, but that there was a very great deal that might have been done and is still to be done.

On Sunday Saya U Ba Han of the seminary gave us two fine sermons and lifted the thoughts and hearts of the people to a higher level. One of the Christians from the jungle said at the close: " If we could only have such sermons as those it would help us to do much more than we do now." Saya U Mg Gale, our former teacher and now acting pastor to the Lanmadaw Church, was with us much to the delight of many of us and helped in the services. When we think that we have had something to do with helping him to see God's open door for him we feel that Toungoo has done something for the Kingdom the effects of which years to come will still show. At the Sunday evening service and also at the service when Dr. Rushbrooke spoke the combined choirs of the Paku Karen, Bwe Karen and Burmese churches sang most acceptably. On Saturday night U Tun Ba, Akunwun, presided and in his remarks said that in twenty-five years more the mission would be able

o celebrate its centennial and that he oped that they might have letters rom Sayagyi and Mama at that time. o our utter surprise we were called o the platform and presented with silver casket. We were told that Mrs. Rogers could use it for six months each year and I the following x months.

We have already started our D. V. S. at Kelinseik with a class of over hirty. On of the workers came in he next day for some needed things nd said that there were five heads of amilies who said that they believed nd would like to be baptized. This s the third year we have had the D. V. B. S. in the village. Another illage where we had a band of workrs last year has come and said that hey were sorry that they did not give ur workers better quarters, but if we ould come back this year they ould give them much better quarrs. A nearby village has been askng us to come there and we are hopng to be able to work the two villages ogether and bring them together for he final concert.

On the 23rd I took four workers nd drove to a village near Pyu, bout two miles from the road hrough the fields and we had a meetg with the school workers and vilgers. The teacher told me that hey had had Sunday school before e arrived and over fifty children ame. A few years ago the opposition as bitter against the teacher and the hool, but now one of the most bitter f her former enemies is a strong pporter of the school. The vilgers are asking that the school be ade a middle school and there seems me possibility that the Inspector ill permit this being done.

At the Scout Campfire on the 27th, ixby scouts were awarded the shield r the greatest advancement the past ar. They had 1440 points to about 0 for the next highest troop. This ve a splendid opportunity for the ging of loyalty to the school, by showing that only about one-fourth of the eligible boys were in the Scouts, but that they brought the most honour to the school.

We have a fine lot of boys and girls in the school. How we wish we might see more of them come out on the side of the Master and give their lives to His service! Pray that we may be successful in sowing in their lives the seed that will spring up and bring a harvest of joyful service to Him.

Lewis B. Rogers.

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Thonze—Burman

This has been a great month for us. So many things have happened. Early in the month the Truett-Rushbooke party came through and we caught the train and went to Letpadan with them and had a short hurried visit with them. But one does not have to be long with them to be inspired for better work.

A Property Committee visit over to Henzada was long enough to find out that our neighbors are busy too and have problems of their own.

Quite a number of ordinations have been taking place over on this side. It began last month with an ordination at Prome of Saya Nyan. Then came the ordination of Thras Sam Baw and Po Hla at the Karen Association. Dr. Roach came down to it, since Thra San Baw was his old pupil at the former Baptist College. We went back to Prome with him and went out to Panbyingyi on Sunday to the ordination there of Saya San Tun. Two weeks later we had a double ordination at Zigon when Saya Po Hman of Zigon Church and Saya Po Sai of the Donweh church were ordained. We should have two more ordinations on this field. I am glad to see the churches having more confidence in their younger men, and judging from their answers in their examinations, the confidence is well placed. They shewed that they know

their Bibles and its teachings. The kind of questions asked shewed that their examiners knew what the important questions are. I almost forgot to say that there are to be three ordinations to-morrow at the Chin Association in the Thayetmyo district between Thayetmyo and Prome.

We have had four Daily Vacation Bible Schools this month, too. We have added a week to each one of them, feeling that two weeks is not long enough to make as much of an impression as we want to. The last week, in every case, I think was the best. Usually it means that singing and preaching and personal work goes on till way in the night. At one of them we baptized five. And last year we baptized three at the close of the school, and the year before we baptized five as the result of a nearby school. That makes thirteen there, but two of them live in other villages and that is the way the seed is scattered. We had a Communion Service the last Sunday we were there, and invited the Karens and Burmese Christians from nearby villages to come too, and the thatch-roofed *mandat* was filled. Our great problem in this village is to get the women converted. Of the thirteen, none of them are women. Still it is not that the women are not interested. The young women of the village used to come and sing till late and stay all night with the Bible Women. Some of them said they wanted to become Christians, and be baptized, but their parents opposed, especially their mothers. We are praying for them and have plans to go back often. May be some of them will take a stand.

The next thing on the program is the Association next week. Then after that we shall begin on the Daily Vacation schools again on the Zigon field as well. We have been forced to use smaller teams this year, but it seems to work just as well. We have had one volunteer on each team. The others are Bible Women and seminary students, preachers and pastors. All are enthusiastic about the work and that is what makes it successful. The old men seem to take on youth again and the boys and girls that go out to help seem to grow up and take responsibilities in a week. It makes a difference to be called "Teacher." Best of all they learn to love and pity these youngsters in the villages who have so few opportunities and so few who care for them.

J. T. Latta.

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From Pyinmana to China by Motor Car and Trailer

I went 1500 miles with the graduating class of the agricultural school for two weeks by motor car and trailer through the Northern Shan States in February. We observed agriculture and rural industries by day and each evening gave our concert and drama. We saw the crops of the dry zone, the agricultural college and grape vineyards of Mandalay, the orange groves of the Shan plateaus, the terraced rice fields of the high valleys, and the hill side cultivation on the mountain peaks of the Kachins. We went over the border at Namkham into China and fifteen miles to the north of Bhamo.

In the Burmese territory we stopped one night near Meiktila, one night at Aungpinle village beside the chapel commemorating Judson's imprisonment, and one night at Zibingyi where a Burman Christian family had a good lime manufacturing business and 500 of their friends came out to hear us from the railway station platform. At Maymyo the girls' school and their friends gave us a rousing welcome and we saw the plant propagation work in the Botanic Gardens.

In the Shan territory we stopped at Hsipaw, Lashio, Muse and Namkham. Saya Po Nee of the Government School at Lashio is a pillar of strength and a help to all the Christian forces reaching north from the end of the railway. His school build-

; was filled with an attentive audi-
ce. Namkham and its outstation
ıool at Muse gave us a welcome we
all never forget. In spite of
vering with the cold, those hand-
ne Shans packed our evening meet-
gs. The hospital overlooking the
weli river had a wonderful view.
side, over eighty patients taxed it
full capacity. One-third of the
tients came from over in China.
ere were twenty-seven nurses in
ining from many parts of Burma.
. Seagrave and the hospital are a
eat resource and influence in that
rth Shan, Kachin and Chinese land
d every Christian in the area can be
ud of it. Those trained in it are
ginning to reach out to serve a wide
gion.

It is forty years ago since I last
ited Bhamo when Mr. Roberts
arried his daughter Dora to John E.
mmings. I had reminiscences of
e Hansons and Griggs and the
achins of forty years ago. The
ıool boys of that day were the
triarchs of Kachin-land to-day. I
ndered what those bright-faced
ger pupils with so many more op-
rtunities now would become forty
ars hence. I met one of my Bur-
an school mates of forty years ago
w a teacher at Bhamo. The warmth
the Kachin welcome after a hard
y's ride of eighty miles from Nam-
am, made our boys forget the
ck had stopped and they went on
th their program till midnight. But
e Kachins wanted still more.

With Mr. England next day we
sited three Kachin villages on the
ains north of Bhamo. People had
thered from many miles around to
elcome us and we ate Kachin hill
e with pork, and chicken curry off
ntain leaves in Kachin festive
yle. Here as in many parts of the
strict the Kachins have moved down
good new land on the plains, but
ey do not know how to work the
nd and wanted to be shown. In
dition to their low-land rice which
might be replaced by improved government varieties such as Emata A.28-6, there appears to be a place for new crops which would do well such as Pigeon pea, gram, Cow pea and improved sugar cane and sesamum. Good varieties of fruit trees such as of plantain, orange, grape, lichi, cashew nut and drumstick appear to have good possibilities on the lower stretches. The growing of good pigs also should be remunerative with cheap rice bran near Bhamo and a good demand for pork from the towns along the river.

The following day we went up the chilly mountain side in rain and mud on the road back to Namkham. We climbed on foot to Kai Htik village up to between five and six thousand feet where the villagers were building a stone chapel with their own hands. They had a good consolidated school with a boarding department for neighboring villages. Here the people had terraced the hillside for rice fields where streams came down conveniently for irrigation. They might have gotten a crop of field peas off the land after the rice if they had cared to, as did some of the Shans. Little gardens near the villages surrounded by bamboo fences to keep out the pigs were conspicuous. The "Kachin bean" which looks like the broad Horse bean of California, mustard, Field pea, onion, tobacco and some small tomatoes and Soy beans were quite common. Cabbage, knolkhol cauliflower, carrot, turnip and potato should do well if seed could be introduced. Also improved varieties of peach, plum, pear, apple, chestnut such as can be imported by parcel post from America should do well. A little coffee and tea is being grown in some places. The products in the mountains will need to be largely for home consumption and not for sale.

The rolling hill counrty between Namkham and Kutkai which is sparsely settled appears to have splendid possibilities for agriculture and

the making of a home for a great Kachin people in the future. We spent a night at Zaubum in this vicinity where several hundred Kachins from miles around gathered to greet us. Their neat wooden chapel built by their own hands was used for a consolidated school and in addition there were quarters for boarders with fields and gardens worked by the pupils to supply them with part of their food. The chapel and its surroundings were packed with people sitting just as tight as they could on the floor till there was hardly room for the performers at the front. The picturesque black and red trimmed costumes, black beady eyes and original bobbed hair of the girls, and the cordial, attentive, reverent people impressed our boys deeply.

At Kutkai we spent a Sunday just before the students of the Kachin Bible School finished the year. In their choir, side by side, a Kanung and Lisu man sang. The Kanungs lived up in the trees for fear of being plundered by the Lisus. But Christ and missions had brought these two men together as friends. With Kachins coming in from surrounding villages, the Government school was crowded on Saturday night for our concert and Sunday morning the little chapel was jammed full with 200 people inside and 200 more listening outside. Before I got up to preach I wondered if the building might break down with the people. The pastor said the floor had once broken down but assured me it had now been strengthened. Mr. Geis baptized twenty-six that morning and the month before thirty-one more. In the Bhamo field some 400 were baptized last year. Formerly these people as robbers had been a terror to the Burmans, Shans and Chinese but now are becoming Christian friends. Although we saw many non-Christian villages with altars for spirit worship and animal sacrifice, the problem now with the Kachins who want to join the Christian movement is to hold them back till they can receive sufficient instruction to develop a new Christian life when they join the church. The training at the Bible School is surely developing self-help. The students in the garden, field and building operations learn to use their hands as well as to go out and preach and teach in the villages. We also saw a party of Kachin villagers come to the Bible School compound and grub up roots and stone as the week-end contribution of the local church. These were some of the things we saw which fifty years of mission work has achieved.

Then as we came back into Lashio we passed some wild Was dressed mostly in dirt and tattoo. We also came upon Mr. Harold Young and his wife with Christian Lahus and Was around them. They were waiting for the boundary commission to decide what should be the Chinese border. Then they would move into new territory beyond the Salween River where some ten thousand Wa Christians are waiting for them and another movement like this among the Kachins is starting. I could only exclaim with wonder and praise God. From the Chins on the West to the Lahus on the East, from the Karens on the South to the Kachins and Was on the North what a marvel of Modern Missions is the opportunity we have in Burma!

Brayton C. Case

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Mandalay

I don't know how we could have managed in Mandalay this year without the twenty-ninth day in the month of February. The day was full to overflowing. It began with our Women's Society joining with the other women of the world in the Day of Prayer for peace and fellowship among the peopes of the world. There was a splendid crowd of women who attended. The programme had been duplicated almost in full, and so the

ponsive readings and the prayers unison were followed by all. A cher from the Mandalay Girls' nool led. A number of people ke afterwards of feeling especially eep sense of that peace for which were praying together to be felt oughout the world.

In the afternoon was the meeting the World Wide Guild. We have n studying together the country of pan. This, being the final meeting, had a little test on the book died. The girls were just "on toes" to answer. Japan means re to them now than simply a place the map. They are praying for girls in Japan. The girls planned nething special in honor of Mrs. nton who has been working with m and who goes on furlough soon. is special item was "The Lord's ayer Candles." It had been sent by some Guild friends in America. e girls did it beautifully. The eting closed with "God be with 1 till we meet again" and then the ild Covenant. We always have a v games before we go home. This ncludes our first year of the Guild. benefits have been numerous. me of the girls have been develop- real leadership. Several parents ve spoken of the value of the Guild to pulling their daughters out of ir shyness. This year we have en up a Foreign Mission book. xt year we shall study Home ssions. It will be the life of Ann lson and the beginnings of Mission rk in Burma.

February 29th closed with a Boy out bonfire in the compound of lly High School especially in honor Mr. Hinton, who has been secre- y of the local association. He eived a Medal of Honor from the ovincial Commissioner of Scouts Burma who was present at the air. There was a very wide circle scouts around the bonfire, In some ces it was a double circle.

Marion H. Reifsneider.

Dear Burma Friends,

On the last home mail we received a letter from Dr. Howard in which he stated that it is impossible at this early date to tell what the "Evaluation" of the Burma Mission needs will reveal, and also what the Board will do in regard to it when it is known; so that they cannot tell whether or not my services will be needed after furlough, and that therefore they are accepting my suggestion and going to help me to get located at home, as soon after we arrive in America as can be done reasonably. This is not an unexpected situation for us as some of you already know, since for several months we have been in correspondence with regard to obtaining a position so as to go off salary, and possibly resign when we get home.

We have received a cable from one church asking us to consider a call there, and we are only delaying our reply to them to await further word from other friends in America. For a time, at least, we shall be going off salary and the question of return is fairly well settled, since if we do not return at the end of regular furlough, we feel that it will hardly pay to return at all.

As Dr. Howard states in his letter: "It can only be with real pain that the severing of your connection with the Foreign Society is faced." Others are facing the same situation, however, and it is only to be expected at such a time as this. We have many friends in the Burma Mission and we feel very much like we were leaving *home*. Besides that we realize that there is much to do here and there are so few hands to accomplish the work. At the same time there is much to be done at home, and perhaps God has a place for us there where we can do our bit to hasten His Kingdom's coming.

In this little farewell word to Burma, we wish to express something of our gratitude to and appreciation of each of you and what you have all

meant to us in the years we have worked together. We are glad of the opportunity we have had of being of service in this field and hope that the seeds sown and the ploughing done may yet reap a more abundant harvest than we have seen.

We believe that the greatest work in the world is to bring to man his greatest need, a loving God and Saviour. God is a Spirit and the true "son of God" is a son by Spiritual birth. To minister, then, to the spiritual welfare of man, by whatever means, is the greatest work in the world and we and you are going on in that work, no matter where we may happen to have our earthly house. We pray that God may continue to bless your efforts here and that he may continue to bless our efforts in His name in that place where His Spirit may lead and direct us. Ephesians 3: 14–21.

Our home address will be No. 1929 Kinney Avenue, Cincinnati, Ohio, and any mail sent to us there will always be forwarded. We sail from Rangoon April 2.

Sincerely yours, as ever,
H. E. and M. B. Hinton.

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Tavoy—Burman

Although contributions to THE NEWS have been almost nil this past year, my visits to Rangoon have been so frequent that I have even been accused of hiring an aeroplane. Or, again, that the overturn of our motor car last November was due to my effort to win in a race with one of those vehicles of the air. In either case the reports are quite untrue, I must insist.

Last rains was spent in carrying on the details of the town work which we have developed through the years, plus an effort to make use of friendly contacts which have grown up in the past, in the midst of which I had to make a hurried overland trip to Mergui. Unfortunately the saving in travel was made up by the personal loss sustained in soaked luggage. Only seven ferries were crossed!

On the 2nd of July, following a very successful Spinsters' Dinner the week before, Mrs. Streeter formed the Unity Club for young unmarried Anglo-Indian girls. Since the membership includes Roman Catholics as well as Protestants, it seems an excellent opportunity to give a positive, wholesome influence in the lives of these young people who will hope to establish homes of their own in the near future. In fact, out of the fifteen who have been members during the year two have already been married, and witness to the practical help which the club has been to them before taking the step. Aside from a few minutes' practical talk each week by Mrs. Streeter after their weekly tea, for which they provide, they take up work for themselves, the hospital or Christmas, not to forget the monthly cooking-class, which has proved most popular, closing the month with a Guest Tea Party, when they invite other women and men of the Station, whom they wish. It is not too much to say that the Unity Club fills an important part in the routine life of Tavoy; and that the Pocket Testaments being read by the girls will prove to be good seed in good soil in their years just ahead.

While it is a truism that as the years go by the Christmas season seem to appear more often, the one recently passed, the second since our return from leave, registered about the same amount of work but with less with which to accomplish it. There were eleven trees, over 2600 bags of popped rice and sweets, and gifts exceeding 3000 in number, not to mention the annual European tea party and sports for those returning to Tavoy for the holidays.

At present we are here in Mergui prayerfully meeting some of the problems relative to helping our Indian and Burmese speaking Chris

ns see that the time is upon us
en it is their privilege to bear their
n burdens as an evangelizing force,
ependent of American subsidy.
e find that only a spirit of consecra-
n will enable them to see the task
peculiarly their own. To this end
are trying to inculcate here and
Tavoy a full yielding each day of
individual, and Christian family
the leading of Christ's spirit for
purposes of character training and
vice.

It is most encouraging that the
ople of Mergui are showing such
al interest in our message that as
walk about the streets they inquire
ien and where we are to hold our
xt public service in Burmese. Here
Mergui, we hold them under the
spices of our Telugu Christians,
o are grouped in two different cen-
s of the town. Upon our return
Tavoy several will be baptized
om our three groups of Burmese,
inese and Indians.

May I not solicit the prayers of our
low-workers throughout Burma
at *our* Christian impact may be
er a more Christlike one?

M. L. Streeter.

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Bassein—Burman

The past three months has brought
our station some unusual and ex-
ptionally happy experiences. The
ginning of December marked the
sit of the Smith, Dewitt, Maine
rty, which represented to us that
eat consecrated group of Baptist
omen of our Northern Convention.
eir ready understanding of present
al needs, their appreciation of the
ork that is being done, and their
essages and words of good cheer
t us filled with new courage.

Following closely after them, came
r genial and active co-worker in
rma of former days, Rev. O. H.
sson. Although his major interest
this trip was to see, at first hand,
the Pwo Karen Baptists and their work, we were very happy to entertain him in his old home and to have him give a little time to the Burman friends.

We have just bade "God Speed" to those princes among Baptist men, Drs. Rushbrooke and Truett, and to the charming helpmeet of the latter. They arrived Thursday night, very tired. Mr. Conrad entertained Dr. Rushbrooke together with Mr. Fletcher, while we had the great privilege of having Dr. and Mrs. Truett in our home. Thra Shwe Ba, and Thra San Ba were delighted to meet again these great Baptist leaders whom they had previously known.

Mrs. Truett gave a kind and helpful message to the Girls' school at chapel time, Friday morning, while Dr. Truett, spoke at the Burmese Boys' school, and Dr. Rushbrooke at the Pwo Karen High School. The preceding days had been strenuous and Mrs. Truett was compelled to rest in bed after speaking to the girls.

In the afternoon, the hearts of our visiting brethren were warmed by the presence of a large gathering of veteran and faithful pastors and workers of the Pwo Karen field, at a well-appointed tea in the home of U Tain, one of their older members.

After the tea, the guests proceeded to the Sgaw Karen High School. A raised platform had been constructed from which the visiting brethren gave their very forceful and instructive portrayal of Baptist life in the various parts of the world, and an earnest searching appeal to Baptists to stand true to the Kingdom tasks in every sphere of human need and activity. This service was incorporated in the annual "Our Day" program, which brings hundreds of Sgaw Karens into the station. Dr. and Mrs. Marshall were present and were greeted by many students and others whom they knew.

In the evening an audience which packed the Pwo Karen High School

assembly hall, listened to the more extended discourses. Thra Swe Ba, in introducing Dr. Rushbrooke, said he was colour blind. One readily agreed, after hearing an address of his in which red, yellow, black and white all unite to make the twelve million Baptists throughout the world. Dr. Rushbrooke gave a very vivid and lucid portrayal of Baptist interest in the different nations of the world, showing the very great variety of economic, social and educational conditions into which the Baptist faith and belief had been sown, and where it had had such ready reception and made such marvelous growth. Dr. Truett then followed with a very earnest appeal to all, to seize upon the larger, broader ideals of individual, social, home and national life in the full liberty of the Gospel of Christ, and to seek to know the will of God in all things. Both speakers held their audience spell-bound to the last. There were several English and other officials of Bassein present.

Saturday morning the two visitors graciously met the group of Burman and Indian brethren at our home. Just as feelingly and cordially did these "Great Hearts" greet and exhort this smaller band of Kingdom workers making each to feel that he, or she, was a real member of the great world Brotherhood of Baptists.

Suitable gifts were presented by the Burman group as well as by the larger group at the Pwo Karen High school. Among the other gifts, the umbrellas will, we hope, help them to remember Bassein, and one of its principle industries.

When they left us Saturday afternoon, we felt a sense of gratitude and debt to our God for having counted us worthy to entertain and listen, to these Embassadors for even a day. They brought to our hearts in no uncertain fashion a vision of our great world Baptist fellowship.

L. M. Spring.

Aunt Bess and Uncle Henry

Do you feel a bit exhausted?
Does your job seem over-hard
Are you efforts seemingly
But little blessed?
Call a halt! Make change of scen'ry
And by train or motorcar,
Wend your way to Taunggyi Bess
And Uncle Henry.

As I look back o'er the summers,
Through the past six years or so
To the months of May and April
In Taunggyi,
Incidents which crowd my mem'ry
Fade, and seem but indistinct,
Except those including Bess
And Uncle Henry.

When the fever had been on me,
And my strength began to come
Then the little thoughtful deeds from
Heptonvilla —
Brought me joy, — and message
cheery —
As I lay upon my bed,
Thanking God for good Aunt Bess
And Uncle Henry.

As the passing years make changes,
And in distant lands we dwell,
Far away from our dear friends,
The Heptonstalls;
May the dear Lord guide the weary
And pour out His kindness still
Through the lives oft blessed by Bess
And Uncle Henry.

Charles Rollins Sydney

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Kutkai—Kachin

In the death of Mr. H. O. I. Evans, I.C.S., the Assistant Superintendent at Kutkai, the Government lost a good official, and the Kachins an interested and sympathetic friend. He was not only friendly with the Kachins in the jungle and with those who came to him at Kutkai, but when on tour he went out of his way, thus going the "second mile" to visit their schools, and to point out good methods and encouraging both teachers and pupils.

During the entire school year, two the Bible Training School boys nt to a group of ten villages, about lve miles to the south of Kutkai. these villages lived Marus, Jing-ws and Atzes, and all attended the etings on Sunday conducted by se two boys. On January 26th we nt to Nam Ma and found 172 iting for us. Some were ready for otism we were told, but we were prised to find thirty-one ready and epted by the churches in these ten ages. The villagers had not only de a path for us from the main d to the village, a distance of out two miles, but they had pared a place under some big trees the creek near the church for the otism. We also saw the cleared ce and lumber lying about where y are erecting a chapel. They ught cement in Kutkai, to set the ts into the ground in ant-proof le, and borrowed tools from us to in the erection of the chapel. We re very much encouraged at what saw that Sunday.

The Sunday before that we had ie to Manlung, about seven miles m Kutkai, in another direction. is village had been visited every ek-end during the year by a Myit-na boy, living near Suprabum. was able, during the year, to im-t some of his energy and stick-to-e-ness, and had taught many to d, so they could take part in the ging. It reminded me of the ren villages where most everyone a hymn book. They also took t in repeating the Lord's Prayer, singing the Doxology. It is not en that these out-of-the-way vil-es receive visitors, and very seldom they see a "European" woman, we felt well repaid by their ndliness and kindness, even though way to them was long and rather ath-taking, because of the steep nbs.

On the Sunday Brayton Case came Kutkai we had a big crowd, and he received fine attention. About three hundred had come for the Saturday evening meeting, and then remained for Sunday. Twenty-seven had come for baptism, that is, so many were accepted. Three or four were told in the kindliest way that they should wait for a few months, that they were to try and learn a bit more about the Christian way, and not be discouraged, but ask for baptism again a little later. So we find that those who were added to the Kutkai church during the past school year, through the activities of the pupils of the Bible Training School amount to one hundred and forty-one. School has closed and the pupils are somewhat scattered. Some of the boys are on a preaching tour to last until the time to go to the big Kachin Tri-annual Convention near Bhamo, while three groups of girls are holding Daily Vacation Bible Schools in three villages. It has been a busy year, but we are glad to have had a share in it.

Just at the present writing we are at the Harper Memorial Hospital for "repairs" so that we may be better fitted to carry on in this glorious work for a little while longer, even though we are on the retired list.

The Geises.

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Religious Work at Judson College

At the Annual Meeting of the Judson College Church, recently held, reports were presented of the religious work carried on by the Church and by allied organisations except in the cases of the regular college religious instruction and the daily college chapel worship which are under College direction. The failure of Mr. Braisted to return after furlough has made it necessary for the leadership of the work to be in the hands of those who have had their full quotas of scholastic work to do. Great assistance has been rendered by neighbouring missionaries and other workers

who have brought helpful messages at many of the Sunday services. The presence and aid of Dr. E. W. Hunt has been specially appreciated. Five young men have been baptized during the year. The communion services have been specially well attended.

The Church has kept up its support of the Christian family of Saya Pan E on Inle Lake and has continued to aid in the support of the Lahu work at Pang Wei. The Church has also set aside the offering of one Sunday to each of the following interests; Christian Literature, The Burman Baptist Missionary Society, The Burma Baptist Missionary Convention and the Moulmein Orphanage. The Treasurer, Mr. J. Kan Gyi, reported a balance on hand which will be needed to defray the expenses during the long vacation.

The Students Christian societies which have carried on the midweek prayer meetings have reported their varied activities. The prayer meetings have been well attended and full of interest. Some students have engaged in Sunday school work and in Rural Reconstruction work and have had discussion group meetings. The young women also arranged flowers for the chapel on Sundays and prepared for the monthly communion services.

Three Sunday schools have been carried on. One for Burman children of the neighbourhood who have been gathered up by motor car each week at the expense of generous givers. The people from whose homes the children come seem now to realize that the college is a friendly institution. A class in English for the children of the College Staff has been taught in a room fitted up for work of this primary nature. Then the Indian children have been cared for in connection with the day school for them, into which Mrs. Andrus and Mrs. D. O. Smith have put so much of effort and patience. The maintenance of this day school has not been through the Church thoug much of the support has bee contributed by the Church worker The Indian day school has been ble in receiving generous contributio from private friends at a distance an at last Government has granted a for its support. Out of the Tam and Telugu work a new church fo the Indian people has arisen durin the year. Several were baptized afte the organisation of this church s that when the report was made ther were forty-four members on its roll.

An important feature in the relig ous work has been the visitation i the surrounding Burman village where friendly Christian message have found kindly response. Mr St. John has been specially active i this.

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Maymyo

"The Old Time Religion," tha was good for our fathers and mother we find to be equally good and a ceptable and efficacious in this far-o land of Burma, to Shan and Burma Karen and Kachin, Tamil and Telug Anglo-Burman and European. Th Gospel is God's spiritual food for a His children of every race and clim What a vast and permanent change makes in the recipient! Life becom meaningful with new motive an hope, outlook and uplook. Forgiv ness of sin and the indwelling Spi of Christ transform the charact here as they do in the Western-worl Peace, joy, hatred of evil, love good, thoughtfulness for others, pra er, praise, are found luxuriant every new-born soul.

Growth: — In January the Kar Chaplain of "The Rifles," baptiz nine soldiers and two wives of so diers. They comprised Chins, Kachi and Karens. How happy they we as they openly confessed their Lo and Saviour in His appointed or nance symbolic of burial and resurre tion (Romans VI: 3–4 and A

III: 31–39)! On February 2nd I ptized three brothers, Anglo-In-ans. It thrilled everyone in the ngregation to hear their emphatic firmative replies to the two questions hich I asked of each in turn — "Do ou believe that Jesus Christ is the on of God? Have you received rist as your own personal Saviour?" t Lashio, our 135-miles-distant ut-station, I baptized three Shans — ie man and two women — into the eat and ever-growing *Family of od*. Next Lord's day evening others ill be baptized by me at Maymyo, cluding two who have left the hurch of Rome of their own free ill to unite in fellowship with us. 'e thank God for these evidences of is favour and blessing, and readers THE BURMA NEWS for their pray-s on behalf of this portion of His neyard.

Extension: — The 40 × 40 foot dition to the auditorium has ovided the Church with accom-odation for the Primary department the S. S., the Christian Endeavour vhich had a record attendance of rty-two last week), the mid-week ayer meeting, and two classrooms nich also serve as dressing rooms r candidates for baptism. There is unpaid balance of Rs. 1,000 due the extension. To provide for the gently needed new pews it has been ggested that each member contri-te the cost of one pew. There was attendance of 124 at the English nday School last Sunday.

Transfer: — Owing to the transfer the Native Regiment from May-yo to Rangoon, we have lost over o hundred Chin, Kachin, and ıren Baptist Christians from this ation. We much appreciate the urtesy of Dr. St. John, pastor of dson College Church, in arranging r them and their esteemed Chap-n, Rev. Po Zan, to use the College apel once monthly for Baptisms d Communion. Another Battalion, from Taiping, Malay Straits, will replace the transferred Battalion.

Welcome: — Right glad were we to welcome back Miss Parrott from her furlough in America, and to extend the hand of greeting and fellowship to the new appointees, Miss Long and Miss Christopherson, who came to take over charge of Rest House and to be associated with Miss Johnson at the Girls' Home Arts School, respectively. In proportion to our pleasure, consequent on Miss Christopherson's arrival, was our regret over her early and unexpected transfer and departure to Moulmein.

Objective: — "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever."

Our Burmese and Indian and English congregations have prayerfully set themselves to the congenial task of winning one hundred new disciples to Christ, during 1936. What a mingled duty and pleasure it is to tell others of our glorious Saviour and Lord, and to assure them that there is not anyone on the face of this planet, whatever his or her character, or condition or problem may be, whom Jesus Christ cannot or will not save effectually and eternally, provided such an one wholly yields himself or herself to Christ. Herein lies the supreme test of Christianity and the supreme glory of Christ to "save unto the uttermost *all who come unto God by Him.*"

Ernest Grigg.

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Onesimus, the Runaway Slave

Dr. McGuire writes regarding this little book in Burmese, which he translated, and which the Press published a few months ago, that it is a chapter from a book by Prof. J. A. Robertson of Aberdeen. The title of the book is, "Hidden Romance in the New Testament." Price Rs. 4-8. Procurable only on order.

Yourselves

"Yield yourselves." Will you notice that second word? It is not yielding things to Christ. You remember the disciples left their boats. That must have been a big sacrifice for a fisherman to leave his boat. They left their nets. That took some doing, for a fisherman takes care of his nets .....They left their friends, they left comfort. All these things, and they went with Christ. And yet....self was to the front again and again....Notice the text says "yield," not your possessions, nor your homes, nor your friends, but "yield yourselves.

A. Lindsay Glegg.

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Notice to Travellers in the Shan States

The attention of all missionaries intending to travel in the Shan States from now on, is respectfully called to the fact that the Rules governing the use of both State and P. W. D. Inspection Bungalows require the payment of a fee of Rs. 2 per person for each day they occupy such a public bungalow. Revised rules for occupation of bungalows showing rates of fees, etc., are now posted in each bungalow.

Because my field lies in the track which many missionaries take during their hot season vacation, the Assistant Superintendent of this Subdivision has called my attention to quite a few infractions of the above mentioned bungalow rules, and in order that our relations with Government shall continue on a law-abiding and friendly plane, I take the liberty of passing on his statements to you.

It is true that there exists a "Free List" for missionaries using State or P. W. D. Inspection Bungalows, but this privilege is only extended out of courtesy to some of the older members of the Mission when they are travelling on bona fide Mission business, as for example, Dr. Chaney's touring, Reference Committee Deputations, etc.

Trust that "This word to the wise" will be sufficient.

H. C. Gibbens.

A Correction

In the February issue of the News page 37, paragraph *b*, U Shwe Hma is quoted incompletely, and I wish t make this correction. The comple sentence should have been:

"However, there was friction and uneas ness of feeling, and unless these are remove I do not think there is much use of conti uing the B. J. C."

I am glad to make this correctio and express my regret to U Shw Hman for the oversight.

C. E. Chaney,
Field Secretar

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For Sale

Mrs. Rogers has a pair of Brown Em Jettick shoes just out from home which not fit her and will be glad to sell them anyone who can wear them. They are l with Miss Hastings at the Press. Size 4

L. B. Roge

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Grey Rock

Miss Hughes has kindly consented to lo after "Grey Rock" during my furlou Anyone wishing to rent it will apply to h The rent for the main cottage with t "Look Out" is Rs. 80 per month. T "Look Out" by itself is Rs. 15 per mon and the main house is Rs. 65. "The Lo Out" has no provision for cooking apa from the main building. Servants quart will only hold two adults and two childr Additional servants quarters can often rented from Mrs. Roderiquez. Special ra will be made to missionaries for off-season long term periods.

A. B. Gr

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Good News

I have received a cable from t Board stating that the total appropr tions for the coming year a Rs. 110,000. This is approximat the same amount appropriated at t beginning of last year.

Field Secreta

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Birth

At Moulmein, on February 18th, to F and Mrs. Roger Cummings, a son.

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Arrival

On February 25th, by S. S. *Amarapu* Miss Helen Hanna, to be with parents in Mogok.